But MAN dieth, and wasteth away: yea, MAN giveth up the ghost, and where is he? His breath goeth forth, HE returneth to his earth; in that very day his *thoughts* perish.—Job xiv. 10; Ps. cxlvi. 4.

So MAN lieth down, and riseth not: till the heavens be no more, *they* shall not AWAKE nor be raised out of their SLEEP. The dead know not any thing.—Job xiv. 12; Eccl. ix. 5.

IMMORTALITY

THE

GIFT OF GOD

THROUGH JESUS CHRIST;

TO BE GIVEN TO

THOSE ONLY WHO HAVE PART IN

THE FIRST RESURRECTION.

BY CALVIN FRENCH.

BOSTON, MS.:
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1842.

The DEAD praise not the Lord, neither ANY that go down into *silence*. For the *grave* cannot praise thee; *death* cannot celebrate thee: THEY that go down into the *pit* cannot hope for thy truth. The *living*, the *living*, he shall praise thee, as I do this day.—Isa. xxxviii. 18, 19.

Also their *love*, and their *hatred*, and their *envy* is now perished. Whatsoever thy hand findeth to do, do it with thy might; for there is no *work*, nor *device*, nor *knowledge*, nor *wisdom*, in the GRAVE, whither thou goest.—Eccl. ix. 6, 10.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which [part] is the second death. Rev. xxi. 8.

What is there for the wicked after their second death? Can it not then be said of them, Thou hast destroyed the wicked, thou hast put out their name forever and ever? Ps. ix. 5.

And God said, in the day thou eatest thereof thou shalt surely DIE. Gen. ii. 17.	And the serpent said unto the woman, Ye shall not surely DIE. Gen. iii. 4.
THE BIBLE SAYS,	MEN, TRADITION, AND POETRY
The soul that sinneth, IT shall DIE. Eze. xviii. 4, 20.	Tell us of "the soul that can never DIE," "The never dying soul."
He that converteth a sinner from the error of his way, shall save a soul from death. Ja. v. 20.	"He that converteth a sinner from the error of his way, shall save an *immortal soul* from eternal misery."
The *wages* of sin is DEATH. Rom. vi. 23.	"The wages of sin will be a conscious being in eternal misery."

May we not be ignorant of the devices of the "*old serpent?*" He deceived our first parents, and they for disobeying GOD have experienced the FIRST DEATH. "That old serpent, which is the devil," is not yet bound; "he walketh about as a roaring lion, seeking whom he may devour." Let us all beware, lest by believing the wicked will not DIE *after their resurrection*, any, who read this, should know by painful experience what the SECOND DEATH is.

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TO THE READER.

THE design of these pages is to present the following views:

"That there shall be a resurrection of THE DEAD, both of the just and unjust."

That there will be two resurrections as to time.

That the righteous will be raised one thousand years before the wicked. Rev. xx. 4, 5.

That there will be no reward to them who have done good, or to them who have done evil, until their resurrection. Matt. xvi. 27.

That the righteous and the wicked rest together in the grave in an unconscious state until they hear the voice of the Son of man, and come forth to the resurrection of life or damnation.

That the dead being in an unconscious state, whether they are one hour or thousands of years in passing through "the land of darkness and the shadow of death," (Job x. 21, 22,) it will be to them but a moment; they who sleep in Jesus will awake at the first resurrection, and appear with Christ in glory; the rest of the dead will awake at the second resurrection, and appear before Christ at the judgment.

That this earth is to be redeemed from the curse which has rested on it nearly six thousand years, (Gen. iii. 17, 18; Isaiah xxiv. 6,) and become the everlasting possession of the saints, with Christ their king. Daniel vii. 18; Matt. v. 5; Rev. v. 10.

That the events which introduce this glorious state take place in the following order.

When the Lord himself descends from heaven with a shout, with the voice of the archangel, and with the trump of God, they who sleep in Jesus will awake, and the saints which are alive and remain unto the coming of the

Lord, shall be changed in a moment, in the twinkling of an eye, and be caught up together with them in the clouds, to meet the Lord in the air; and so shall they ever be with the Lord. "THEY that were READY went in with him to the marriage, and the door was shut."

Christ having left the Mediatorial seat, there is no more access to the Father through him; the salt having been taken out of the earth, it will no longer be preserved; all restraint being taken off from the wicked who are left alive in the earth; THEN commences that time of trouble, such as there never was since there was a nation, even to that same time. Dan. xii. 1.

The wicked will then be destroyed by fire. Matt. xiii. 41, 42; Psalms xcvii. 3; Nahum i. 5.

The earth will then be melted, (Psalms xlvi. 6,) created anew, (Isaiah lxv. 17,) and become a dwelling-place of righteousness. 2 Peter iii. 13.

The saints will then descend with Christ, in the new Jerusalem, and take possession of the new earth. Daniel vii. 18, 22, 27; Matt. xiii. 43; Rev. xx. 6.

The stone cut out without hands will then become a great mountain and fill the whole earth.

Then will the kingdom which shall never be destroyed, be set up by the God of heaven, and it shall stand forever. See Daniel ii. 44.

Then will the one thousand years' reign of the saints with Christ on the earth commence. Rev. v. 10; xx. 4, 6.

But the rest of the dead will not live again until the one thousand years are finished. Rev. xx. 5.

When they live again they will stand before the judgment-seat of Christ, encompassing the camp of the saints and the beloved city, and fire will then come down from God out of heaven and DEVOUR THEM. Rev. xx. 9.

And whosoever was not found written in the book of life, was cast into the lake of fire, (Rev. xx. 15,) which burneth with brimstone, in which they have their part, which part is the SECOND DEATH.

As the wages of sin is death, the wicked will not have received their punishment until they have died a second time in the lake of fire; and as they never live again, their punishment will be everlasting, eternal; the wrath of God (or second death) will abide on them.

The first death cuts off from this earth, the second death will cut the wicked, after their resurrection, off from the new earth. See Prov. x. 30; Ps. xxxvii. 22.

This is the last account we have of the wicked; we are not informed in the word of God that they live again, but that "they shall not see life;" "that they are no more."

Neither are we informed that they will inhabit some other planet or orb, as some have imagined; but their place "shall not be."

That the wicked are on the new earth is evident, for they encompass the camp of the saints, and the beloved city, but "they shall not inhabit the (new) earth."

They are "burnt up root and branch" after their resurrection, are punished with "everlasting destruction," "destroyed forever," "put away like dross," "burnt as chaff," "consumed out of the earth," "into smoke shall they consume away," are "driven away like smoke," "cut off from the earth," are "rooted out of it," "they shall not be." "Their place shall not be." These are only a few of the many expressions used to show the UTTER DESTRUCTION of the WICKED.

In the language of the Psalmist I can say, "Let the sinners be consumed out of the earth; and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. civ. 35.

And now, dear readers, do you desire immortality? Then seek for it by a patient continuance in well doing; crucify the flesh with its affections and lusts; mortify your members which are upon the earth; "For if ye live after the flesh ye shall DIE; but if ye through the Spirit, do mortify the deeds of the body, ye shall LIVE." Present your bodies a living sacrifice, holy, acceptable unto God; let them become the fit temples for the indwelling of the Holy Ghost; and be thou faithful unto death, (or unto Christ's second appearing,) and then will he give you a crown of life.

CALVIN FRENCH.

Needham, Mass., May 18, 1842.

IMMORTALITY

THE GIFT OF GOD.

After a severe trial in my own mind, I have become satisfied that it is my duty to present my views contained in these pages, to my friends and all who are willing to have their belief, as to the state of the dead and the punishment of the wicked after their resurrection, brought to the test of the Scriptures.

To know the truth is more safe than to be in error on any subject, but especially on one of infinite importance to us, even that of our future existence and well-being.

From my own experience, I am aware of the feelings which a large majority may have as they examine this subject; for it is difficult to give up long-established opinions on any subject to embrace new ones; and this difficulty increases in proportion to the importance of the subject; but we have nothing to fear, if we have dug deep and built on the rock; the storms and tempests of error,

will not alarm or shake us. Truth, like pure gold, will not be injured by being submitted to the severest test, but will shine the brighter and appear of more value. I hope to give no offence to any one in what I write, and I hope that none who read will take any; and should you still see cause to differ from your brother, may you do it in love, for I most kindly assure you there shall be no friendship lost on my part.

May you pity, rather than blame, and seek to enlighten, rather than condemn; for my mind is open to truth, and I will, the Lord being my helper, confess and forsake my errors as soon as I find them.

My trials in presenting this subject, did not arise from the fact that my own mind was in doubt as to the truth of what I here present, but the opposite; for had I any remaining doubts, I could cheerfully exonerate myself from the unpleasant situation of appearing before the Christian world vindicating sentiments so unpopular, and by many, even brethren whom I love, considered dangerous.

Neither was it the unpopularity of the subject, nor the fewness of the numbers who might embrace it, that caused the burden of my trial, for I do embrace the sentiment, "Yea, let God be true, but every man a liar;" i. e. let the truth of God stand, though it should make null and void all the creeds, opinions and traditions of men. And I say,

let me come to the light and have the truth, although the majority of this world choose darkness and are satisfied with that which the Bible does not sustain.

For more than two years, it is well known that I have placed a small value on the honors, and enjoyments which this world has to bestow, compared with that glory which I believe will be revealed in the saints at Christ's appearing; and I have rejoiced in the privilege of being one of that little number, who are expecting to share in that glory then.

One source of my trial has been a fear that many might take up the book, and, without a patient and candid examination of the subject, and giving preference to their previous views, pass sentence upon it as an error, and as one growing out of my views of the near approach of the Savior, and thus be kept from looking into and receiving the evidence that the Judge standeth at the door.

If it should prove that I am in an error, that I may stand alone, and exonerate my dear brethren with whom I am associated in proclaiming "Behold, he cometh, go ye out to meet him," and not injure their influence, if I do my own, I would here say, I do not know of one, who is laboring in this cause, who agrees with me in all my views on this subject. I love and respect my brethren, and it is no small part of my trial, that I feel a necessity laid on me to publish my

views, which some of them think is not expedient. Though we thus differ, I do not love them any less, but I hope I love the truth more; and as we are to "bear one another's burthens and so fulfil the law of Christ," I hope they will bear this for me.

How often has it been said, by those who have watched around the bedside of the dying, as soon as the breath has left the body, "Our friend knows more than all of us now." Those who make this assertion must have forgotten the Scripture which saith, "The living know that they shall die: *but the dead know not anything*." Eccl. ix. 5. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Ps. cxlvi. 4. The dead praise not the Lord, neither any that go down into silence. Ps. cxv. 17. Let the wicked be ashamed, and let them be silent in the grave. Ps. xxxi. 17.

Again: we have frequently heard those who have officiated at funerals, and friends when speaking of the dead, say, "They are with Christ in heaven, in glory, or praising the Lord, we hope," and many other expressions of like import.

Now, if the Bible teaches that all who have died are in a conscious state from death to their resurrection, that the righteous go to heaven directly, and the wicked lift up their eyes in hell, being in torment—I wish to believe it, and am in duty bound to; but if the Bible in plain language says, that a

man's thoughts perish the very day he dies, that the dead know not anything, that man lieth down and riseth not, until the heavens be no more, they shall not awake nor be raised out of their sleep—I will say, "Even so, Father, for so it seemeth good in thy sight."

For my own part, I have no choice. I say let it be as God hath in wisdom infinite directed it. I would not, if I could by wishing, alter it; but I have a desire to know and understand all that is made known in the word of God on this subject. One thing is certain, the Bible will not contradict itself. To me it seems to be an impeachment of the character of that blessed volume, to say you can prove any doctrine by it. Such cannot believe or say "Thy word is truth." John xvii. 19.

Let us now submit the question to the unerring standard, and examine, first, some of the texts which are supposed to teach that men enter a state of happiness or punishment immediately at death. The first, which is almost invariably quoted by all who believe that man has a conscious existence from death to the resurrection, is Christ's promise to the penitent thief, Verily I say unto you, to-day shalt thou be with me in paradise. Luke xxiii. 43.

Let us first notice the petition, "Lord, remember me when thou comest into thy kingdom;" it is not when thou goest into thy kingdom.

Who shall judge the quick and dead at his appearing and kingdom. 2 Tim. iv. 1. When Christ comes to judge the quick and dead, he will come into his kingdom; and the thief prayed to be remembered by our Lord then.

What was our Lord's reply? "To-day shalt thou be with me in paradise." To understand what our Savior meant by paradise, and where the paradise was in which he promised to be with the thief that day, we have only to ascertain to what place Christ went, the day he was crucified; for "To-day shalt thou be with me." We are informed "that Christ died for our sins," was buried and rose again the third day, according to the Scriptures. See 1 Cor. xv. 3, 4. "There laid they Jesus in a new sepulchre wherein was never man yet laid." See John xix. 41, 42. Thus Christ died and was buried that very day, and was with the dead.

"He, [David being a prophet] seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (or the grave,) neither his flesh did see corruption." Acts ii. 31. "But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20. Is it not evident that Christ went to the dead, for he was raised from the dead, and that he slept with the dead, for he became the first fruits of them that slept? How could he have be-

come the first fruits of them that slept, if he had not slept himself?

Who can doubt that the penitent thief did sleep in Jesus and with Jesus that very day on which it was said to him by the Savior, "To-day shalt thou be with me in paradise?" Thus the Savior's promise was fulfilled to the thief; the promise was the same as if he had said, I will remember you when I come into my kingdom. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. 1 Thess. iv. 14. Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may *rest* from their labors and their works do follow them. Rev. xiv. 13. The question is sometimes asked, did not the other thief go to the grave also? Yes, all go to the grave, but the wicked is driven away in his wickedness; but the righteous hath hope in his death. Prov. xiv. 32.

It is taken for granted that paradise, in Luke xxiii. 43, means heaven; hence it would follow, that the thief was with Christ in heaven that day, on which they were crucified. But this could not have been: three days after, Jesus saith unto her, (Mary,) Touch me not, for I am not yet ascended to my Father. John xx. 17. Does not this prove clearly that the Savior did not promise the thief that he should be with him in heaven, in the presence of his Father, the

day he died, as he himself did not ascend until forty days after his resurrection? But as scripture has been quoted, that shows that Christ died and was buried, and rose again the third day, the promise, To-day thou shalt be with me in paradise, can imply nothing more than that the penitent thief should sleep with Christ that day in the grave, and be remembered when Christ comes into his kingdom at the first resurrection. It is sometimes asked, does paradise mean the grave? We associate in our minds the idea of rest, when we think of paradise; the grave is called a place of rest. See Job iii. 17, 18, 19. The dead rest from their labors. Rev. xiv. 13. When our rest together is in dust. Job xvii. 16. Death is often called a sleep, and we always associate the idea of rest with sleep; many that sleep (or rest) in the dust of the earth shall awake, Dan. xii. 2, and come forth out of their graves.

The account of the rich man and Lazarus, Luke xvi., is often brought forward as evidence that man has a conscious being from death to the resurrection, and that those who die enter immediately into joy or wo.

There is no mention made either of the rich man or Lazarus in their disembodied state, or while they are in the grave; not until they are both spoken of again in their bodies, or after the resurrection, the rich man lifts up his eyes in hell, being in torment.

Hell, in this passage, cannot mean the

grave, for "there (in the grave) the wicked cease from troubling and the weary be at rest." Job iii. 17. Let the wicked be ashamed, and let them be silent in the grave. Ps. xxxi. 17. Of course they cannot call for water to cool their tongues while they are dead, or are in the grave; neither do they need it, "for the dead know not anything." Eccl. ix. 5. Of course they have no sensation, either of happiness or misery; "their love, hatred and envy are perished;" for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. See Eccl. ix. 6—10. I believe that not only the rich man, but that all who die in their sins, after their resurrection "shall have their part in the lake, which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. I do not know of a text which teaches that there is any reward to the righteous, or the wicked, from the time they die until their resurrection; but we read that God will render to every man according to his works: to them who by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish upon every soul (or person) of man that doeth evil, of the Jew first and also of the Gentile. Rom. ii. 6—9.

When is it, that they, who by patient con-

tinuance in well doing, have sought for immortality, put it on? Not when they die; for then the grave gets the victory over them; but when they awake and come forth out of their graves, "at the last trump; for the trumpet shall sound, and the dead (which sleep in Jesus) shall be raised incorruptible," (or to die no more.) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* (not when Lazarus or any saint died) shall be brought to pass the saying that is written, death is swallowed up in victory. 1 Cor. xiv. 52—54. "For the Son of man shall come in the glory of his Father, with his angels, and *then* (not when a man dies) he shall reward *every* man according to his works." Matt. xvi. 27.

Thus the righteous are to be rewarded at their resurrection, with immortality; they will live to die no more. "He that overcometh shall not be hurt of the second death." Rev. ii. 11.

The wicked also will be rewarded after their resurrection; "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. "For what shall it profit a man if he should gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" Mark viii. 36, 37. They that trust

in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; (for the redemption of their soul is precious, and it ceaseth forever.) Ps. xlix. 6, 7, 8. What is it that ceaseth forever? Not that by which we are redeemed; "Forasmuch as ye know, that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. i. 18, 19. Can we believe the preciousness of Christ's blood will ever cease? Never! "But the soul that sinneth, it shall die." Ezek. xviii. 20. By comparing Matt. xvi. 26, with Mark viii. 36, 37, with Luke ix. 25, we learn that his own soul and himself, Christ being our instructor, are one or the same. I have already quoted Mark, who agrees with Matthew. Luke says, "For what is a man advantaged if he gain the whole world, and lose *himself*, or be cast away?" Luke ix. 25.

Hence, we learn that it is the soul, or individual who sinneth and dies without pardon through the blood of Christ, on whom the second death will have power; that will die to live no more; it is the soul that ceaseth (to exist) forever. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but

the wrath of God (or second death) abideth on him." John iii. 36.

This account of the rich man and Lazarus, is either a parable or real history. If it be a parable, it is what may be; if it be a history, it is what has been. Having shown that neither the righteous nor the wicked receive their reward until their resurrection, it cannot be a real history; but admitting there was a *certain* rich man, and a certain beggar named *Lazarus*, as spoken of by the Savior, with whose character and circumstances those whom he addressed were familiar, it would not destroy the idea of its being a parable, as some of the events spoken of cannot take place until the rich man and Lazarus are raised from the dead.

A parable is used to illustrate and enforce truth, by comparing one event with another, and may be founded on something *real* or apparent in nature or history. When a parable is mentioned, the subject is generally presented first, and then illustrated by the parable. One great difficulty in understanding parables, is to explain the parable, rather than take it as an explanation of what had been said before. Parables are not for us to explain, but are to explain something for us.

When we desire to understand a parable, we must first inquire, what truth does this parable illustrate? when this is ascertained, we must not attempt to explain every particular in the parable, lest we destroy the

force of the truth to be illustrated. What truth did Christ illustrate and enforce by the parable? Was it not the folly and danger of loving the riches and honors of this world, and that God does not look on the outward appearance, but values men by their real characters? How could these truths be better illustrated than by the two extremes of character selected? The rich man fared sumptuously every day, the poor man was laid at his gate, desiring to be fed with crumbs or fragments from his table; the beggar died, and no doubt was buried, as necessity would require it, and was carried by angels into Abraham's bosom; the rich man also died, and was buried, and in hell he lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom.

The rich and the poor die alike, and the small and great, the servant and the master, meet together in the grave. See Job iii. But at the first resurrection there will be a separation; those who have done good will come forth to live at Christ's appearing, but the rest of the dead or the wicked (and that "certain rich man" will be among them) will not live again until the 1000 years are finished. See Rev. xx. 4—6.

Now, as the grave is a place of silence, and the dead know not anything, and a man's thoughts perish the very day he dies, the first thing of which that rich man will

be conscious, he will awake at the second resurrection, appear at the judgment, and his name not being found written in the book of life, he will be cast into the lake of fire; then, and not till then, will he lift up his eyes, being in torment, and see Lazarus, who had part in the first resurrection, clothed with glory and immortality.

The Pharisees were not only serving mammon, but Christ says, "ye are they which justify yourselves before men," claiming Abraham to be their Father; which Christ teaches them is as fruitless as it would be for the rich man to call on Abraham for mercy, and to send Lazarus to his relief while he was tormented in the flame. "By the deeds of the law shall no flesh be justified in his sight." Rom. iii. 20. There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. Luke xiii. 28.

They not only loved this world, sought honor one of another, and justified themselves before men for rejecting Christ; yet so much conviction rested on their minds that Christ was the promised Messiah, that they repeatedly asked him for a sign, that they might believe; which Christ told them would be as much in vain, as it would be for one to come from the dead and warn the five brethren of that rich man; for if they would not repent in the use of present means,

neither would they be persuaded, though one rose from the dead.

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings how shall ye believe my words?" John v. 46, 47.

Let us now examine some of the expressions of the Apostle Paul, which by many are supposed to imply that he expected to be with Christ immediately at death. 2 Cor. v. 8. "We are confident, I say, and willing rather to be absent from the (mortal) body, and to be present with the Lord."

Did Paul expect to be with Christ before he was clothed upon with his house from heaven? If he did, why does he say, in the fourth verse, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." It was not to die and go into the grave that he desired, but to come out of it, be clothed upon, receive his crown, and appear with Christ in glory. To be unclothed must mean to be dead and sleep in the dust. When will those who are unclothed, be clothed upon, and mortality be swallowed up of life? At the last trump. While we are at home in the body, we are absent from the Lord. 2 Cor. v. 6. Are we not also absent from the Lord, while we are unclothed or dead? Waiting for the redemption of our body. Rom. viii. 23. Waiting for the coming of our Lord Jesus Christ. 1 Cor. i. 7. To wait for his Son

from heaven, whom he raised from the dead. 1 Thess. i. 10. Who died for us, that whether we wake (or are alive and remain unto the coming of our Lord) or sleep (in the dust) we should live together with him. 1 Thess. v. 10. At his appearing; for "when Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." Col. iii. 4. Henceforth, there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them that love his appearing. 2 Tim. iv. 8. Thus we learn that Paul is yet unclothed, has not got his crown, and did not expect it until Christ's appearing; let us labor that we may be crowned with him.

For to me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better. Phil. i. 21—23.

The question may be asked, how could Paul say, "For to me to die is gain," if he believed he was to be in an unconscious sleep until the resurrection? Death to the Christian puts an end to all sufferings of body and mind.

"They die in Jesus and are blest;
How sweet their slumbers are!
From suffering and from sins released,
And freed from every snare.

"No mortal woes
Can reach the peaceful sleeper here,

While angels watch the soft repose.
So Jesus slept;—God's dying Son
Pass'd through the grave, and blest the bed.
Rest here, blest saint, till from his throne
The morning break, and pierce the shade.
Break from his throne, illustrious morn,
Attend, O earth!—his sov'reign word,
Restore thy trust,—a glorious form,—
Called to ascend, and meet the Lord.
My flesh shall thy first call obey,
Shake off the dust and rise on high:
Then shalt thou lead the wondrous way
Up to thy throne above the sky."

Now "in labors," Paul was "more abundant, in stripes above measure, in prison more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among *false brethren:* in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh on me daily, the care of all the churches." 2 Cor. xi. 23—28.

In view of this catalogue of sufferings, well might the Apostle say, believing they would end at death, and when he awoke he should receive his crown, "To me to die is gain."

What can Paul mean, by saying he had a desire to depart and be with Christ, if he did not expect to be with him until the resurrection?

As he will not be sensible of any lapse of time while he sleeps in Jesus, will it not be the same to him as though he had entered Christ's presence at death?

What is the state of the dead? When a man dies, if a Christian, does he go immediately to heaven where Christ is? Or if a sinner, does he go immediately into hell, the place of punishment? Or do both the righteous and wicked rest in the grave, in an unconscious state, until their resurrection?

I am fully aware that a large majority of the Christian world would answer the second and third questions in the affirmative, almost without hesitation or doubt.

Having no desire for controversy, but purely to ascertain what answer the Bible gives to these questions—for from no other source can we derive certain information on this important subject—let us all appeal and submit to it.

But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? Job xiv. 10. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Ps. cxlvi. 4. So man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep. Job xiv. 12.

Yea, his soul draweth near unto the grave, and his life unto the destroyers. Job. xxxiii. 22.

For my soul is full of trouble, and my life draweth nigh unto the grave. Ps. lxxxviii. 3.

Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death. Ps. xiii. 3. For in death there is no remembrance of thee: in the grave who shall give thee thanks? Ps. vi. 5. For the grave cannot praise thee; death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day. Isa. xxxviii. 18, 19.

For the living know that they shall die: *but the dead know not anything.* Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Eccl. ix. 5, 10.

There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master. Job iii. 17, 18, 19.

Let the wicked be ashamed, and let them be silent in the grave. Ps. xxxi. 17. And many of them that sleep in the dust of the earth shall awake, some to everlasting life,

and some to shame and everlasting contempt. Dan. xii. 2.

Now can language more forcibly express that a man's thoughts perish the very day his breath goeth forth and his body returneth to the dust; that the dead know not anything; that the dead praise not the Lord; but that they sleep in the dust of the earth until they awake at the resurrection?

I am aware that many believe that man has an immortal soul that can never die; for we frequently hear them talk and pray about "immortal souls," "never-dying souls," "undying spirits," and the like. Such expressions are unscriptural, and are found only in the creeds, poetry, and traditions of men.

It is a generally received opinion that man has an immortal soul that can never die, which must consequently enter a state of happiness or misery, immediately on leaving the body.

If man has an immortal soul, would not the Bible tell us something about it, as much as to name it at least? The words soul, his soul, my soul, our soul, own soul, that soul, thy soul, and souls, are found more than five hundred times in the Bible; but it is impossible to find immortal soul once. Why is the Bible thus silent on the soul's immortality, if it is immortal?

The word soul sometimes means animal life, as in Gen. i. 20; xxxv. 18; 1 Kings xvii. 21.

It sometimes means the understanding, from which our thoughts and desires originate, and which elevates us above the animal creation. Job xxxii. 8; xxxv. 11; Ps. cxlvi. 4; Mark xii. 33; Acts iv. 32; Heb. vi. 19. "Which hope we have as an anchor to the soul;" or to the understanding and desires.

But the word soul more generally means the person or individual, as in Luke ix. 25. Acts ii. 43—"And fear came upon every soul;" or upon every individual. Rev. xviii. 13—"And slaves, and souls (or persons) of men."

Now, is it not evident, that neither animal life, the understanding, desires, thoughts, or individuals are immortal? Sometimes soul has reference to life, or an existence after death, which man cannot, but God can destroy, as in Matt. x. 28. And fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell.

Why are not men able to kill the soul? To kill the soul, means to destroy or prevent the future existence of the Christian: as this depends on his moral character, which by killing the body they do not injure, therefore they cannot kill the soul. But as Christ will render indignation, wrath, tribulation, and anguish, upon every *soul* (or person) of man that doeth evil; Rom. ii. 8, 9; by indignation and wrath, I understand the second

death: "The soul that sinneth, it shall die." By tribulation and anguish, I understand what they will suffer while dying in the lake which burneth with fire and brimstone. Thus we see that Christ is not only able, but that he will destroy soul and body, or life and body, in hell, of those who do evil, or do not obey the gospel. If the soul spoken of in the last named passages was immortal, how could it be destroyed in hell, or die?

Let a Christian suffer martyrdom; Christ can and will raise him from the dead, at the first resurrection, and clothe him with immortality; and then "he can die no more;" see Luke xx. 36; for immortality cannot die. The first account we have of a soul, is in Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and *man* became a living soul, not an immortal soul; neither is it intimated that Adam, any part of him, could live forever; but the reverse. "And now, lest he put forth his hand and take also of the tree of life, and eat, and live forever." Gen. iii. 22. "So he drove out the man, and he placed at the east of the garden of Eden, cherubim and a flaming sword, which turned every way, to keep the way of the tree of life." Gen. iii. 24.

So far, then, from Adam's being immortal, God prevented his eating of the tree of life, lest he should eat while in that state of disobedience, and live in it forever. If man

had eaten of the tree of life, and thus become immortal, before he was forgiven, Christ could not, by partaking of flesh and blood, have offered himself a sacrifice for sin, (because he could not have died,) and have brought life and immortality to light, by being raised from the dead, by the glory of the Father. Thus we see why the tree of life was thus guarded.

Through Christ alone is there now access to the tree of life, and they only who do his commandments will enter in through the gates into the city, and eat of it and live forever, and thus become immortal. See Rev. xxii. 2, 14; ii. 7.

As the wages of sin is death, have we not reason to believe, that God, who guarded the tree of life, (lest man should eat and live forever, in his sins,) will, as he is unchangeable in mercy, prevent those who come forth to the resurrection of damnation, from becoming immortal?

Man is said to be mortal; Job iv. 17; while the King eternal is called immortal, and who alone is said to have immortality. 1 Tim. i. 17; vi. 16. As God alone hath immortality, who can say that man hath it?

If Lazarus had an immortal soul, where was it the four days he laid in the grave? John xi. 17.

That Lazarus was dead, is evident, for "Then said Jesus unto them plainly, Lazarus is dead;" John xi. 14; not his body but

Lazarus himself. Now Lazarus, coming to life again, did not depend on his having a conscious existence while he was in the grave, but on the resurrection power of Christ. Neither do we hear anything of his soul coming from any place, and "reuniting with his body;" but Jesus said, Lazarus, come forth; and he that was dead [not his body only, but he himself] came forth. See John xi. 43, 44.

The word *immortal*, is mentioned but once in the whole Bible, and then it is applied to the King eternal. 1 Tim. i. 17. Paul declares, that the unseen God is the only one, who hath immortality in himself. 1 Tim. vi. 16. To say that men have immortality in themselves, while they are mortal, is to contradict an apostle of the Lamb. In the Encyclopedia of Religious Knowledge, under the word soul, it is said, "The immortality of the soul may be argued from its vast capacities, boundless desires, great improvements, dissatisfaction with the present state, and desire of some kind of religion. It is also argued from the consent of all nations, the consciousness that men have of sinning;" the sting of conscience; the justice and providence of God. It is not necessary to notice the weakness of all these arguments, but let us examine two or three.

From its "boundless desires." Might we not as well believe, that all will be eventually happy, as all have a boundless desire to

be, or that the desire of a thing is an evidence we shall have it?

From its "dissatisfaction with the present state." Then those who have become dissatisfied with life, and put an end to it, have given greater evidence of the immortality of the soul, than he who has patiently waited until his change come.

"From the justice and providence of God." If God creates a being and tells him if he sins he shall die, will God be unjust if he executes the sentence? and does not God's providence teach us that in Adam all have died?

The writer adds, "How far these arguments are conclusive, we will not say." He need not, for who can receive them? He wisely adds, "The safest, and, in fact, the only sure ground to go upon to prove this doctrine, is the word of God, where we at once see it clearly established." But let us see how clearly. "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him who is able to destroy both soul and body in hell." Matt. x. 28. If Christ had said they were not able to kill the immortal soul, it would settle the question; "but rather fear Him who is able to destroy both soul and body in hell." Now if the soul be immortal, it has not died; how could it be destroyed in hell, and die the second death before it did the first? "And these shall go away into everlasting punish-

ment, but the righteous into life eternal. Matt. xxv. 46. As eternal life is the gift of God, (see Rom. vi. 23,) there must be a time when it is given; they who come forth to the resurrection of life, will then receive it; and they who come forth to the resurrection of damnation, will receive the wages of sin, which is death; this is the wrath of God which abideth on them. The punishment is death; they have not received their punishment until they are dead. If they were raised immortal, they could not die; and, as they do not live again after their soul with the body is destroyed in hell, their punishment is everlasting. The writer next quotes Dan. xii. 2. This text proves the resurrection of the righteous and the wicked, but not the immortality of the soul. "Many that sleep in the dust shall awake," &c. He next quotes 2 Tim. i. 10. "But is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." What is the foundation of the gospel? The resurrection. "For if Christ be not risen, then they who have fallen asleep in Christ are perished." Christ being raised, is an evidence, that if we die, we shall live again. He next quotes 1 Thess. iv. 17, 18, which speaks of the saints being caught up to meet the Lord in the air, after they have been changed from mortal to immortality; but says nothing respecting the soul.

The sixth and last quotation he makes, is John x. 28. "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." To whom does Christ give eternal life? To his sheep. When? At the last day. See John vi. 39, 40, 44, 54. Will they have eternal life or immortality until he gives it to them? Now I will leave the reader to decide if the six quotations clearly prove that man has an immortal soul.

It is generally believed that the wicked will be raised immortal; but there is not an intimation of any such thing in all the Scriptures of truth. They will come forth "to the resurrection of damnation," and be cast into the lake burning with fire and brimstone, in which they will have their part, which is the second death. No man can live truly happy, or die in hope of immortality, living in disobedience to the gospel of Christ.

Neither does *our* consciousness and existence after death depend on our having an immortal soul that can never die, but on the resurrection of the dead. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished." 1 Cor. xv. 16—18. How could they who had fallen asleep in Christ have perished, if they had immortal souls, which entered heaven as soon as they fell asleep?

Paul could not mean that the bodies of those who had fallen asleep in Christ would perish, if the dead rise not; for he well knew the body would perish and mingle with the dust until the resurrection; but he meant that their entire future existence depended on the RESURRECTION of the DEAD.

It is true there are those who, by a patient continuance in *well doing*, seek for immortality; see Rom. ii. 6, 7; which is an evidence they have not got it; for why should they seek for what they already possess? But they will receive the blessing at the resurrection of the just. See Luke xiv. 14; xx. 36.

Ps. cxlvi. 4, is very conclusive and to the point. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

What remains of mortal man when this separation has taken place? Some may be ready to say the soul has returned to God who gave it. But we are not informed by the word of God, that the soul either of the righteous or wicked, goes to God when they die: but to the grave. "What man is he that liveth, and shall not see death?" Shall he deliver his soul (or himself) from the hand of the grave. Ps. lxxxix. 48. He, (David being a prophet,) seeing this before, spake of the resurrection of Christ, that his (Christ's) soul (or himself) was not left in hell, (or the grave,) neither did his flesh see

corruption. This Jesus hath God raised up, whereof we all are witnesses. Acts ii. 31, 32. But God will redeem my soul from the power of the grave; for he shall receive me. Ps. xlix. 15.

When will God redeem David's soul from the power of the grave? At the resurrection of the just. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. xvii. 15. Now "David is not ascended into the heavens," Acts ii. 34, "but sleeps with his fathers," 1 Kings ii. 10, and will, until those who sleep in the dust of the earth, awake to everlasting life. See Dan. xii. 2.

Thus David, with Paul, rests his hope of future glory, not on his having an "immortal soul which would enter heaven" as soon as he fell asleep, but on the glorious *resurrection* of the *dead*. "I shall be satisfied when I awake in thy likeness." Thus we learn that at death the grave gets the victory over all; but those who have part in the first resurrection will be able to say, O grave, where is thy victory? 1 Cor. xv. 55. But on those who come forth to the resurrection of damnation, the second death will have power; they will die to live no more. Rev. xxi. 8; Ps. xxxvii. 20.

The belief that the dead, before their resurrection, are in a conscious state of happiness or punishment, has hidden the glory and importance of the resurrection and judg-

ment; and their glory will not be seen, nor their power felt, until these unscriptural views be given up for truth. But I have heard many say, "It is a gloomy thought to lie down in the grave at death, and know nothing until the resurrection." Not if our flesh rests in hope; for whether the saint sleeps in Jesus one year or thousands, as he is unconscious, it will be no more to him than the tick of a watch. The first thing that Paul will know, (from the time he slept in Jesus until the resurrection,) he will receive his crown of righteousness, 2 Tim. iv. 8, and appear with Christ in glory. Col. iii. 4. So with those who die in their sins; they will awake at the second resurrection, and appear before him who sits on the white throne, Rev. xx. 11, to experience the wrath of God (or second death; Rev. xxi. 8,) which will abide on them. John iii. 36.

Now if we can be with Christ in glory, or experience the punishment of the wicked, before the resurrection and judgment, what necessity for a resurrection and judgment?

Have we any account that the souls of the saints will come from heaven, and the souls of sinners will come from the place of the damned, and be re-united with their bodies, to appear before the judgment-seat of Christ, when all nations shall be gathered together before him? Matt. xxv. 31, 32.

No. It is from their graves they shall come forth; they that have done good to the

resurrection of life; they that have done evil, to the resurrection of damnation. See John v. 28, 29.

Now if all the saints who have died, from righteous Abel to the present hour, have gone immediately to heaven, (according to the popular opinion; for we frequently hear persons speak of having friends in heaven and glory,) they must have been in Christ's presence. Can we suppose they would desire to leave heaven and come again to earth? The Psalmist says, "In thy presence is fulness of joy, and at thy right hand are pleasures evermore." Ps. xvi. 11.

What can be added to a fulness of joy? Can that body which has returned to its earth and been food for worms, add anything to the joy of those who have a fulness in Christ's presence? If the saints can go to heaven, and be with Christ in glory before their resurrection, why should they desire to have a resurrection?

But as the saints sleep in Jesus, in an unconscious state, until the last trump shall sound, we see the importance and the glory of the resurrection. And is it not worthy of our attention, that there is no promise to the believer, from the time he sleeps in Jesus until the coming of Christ, to receive him to himself? "And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also." John xiv. 3. Do we not here learn

that Christ is coming to receive us at the resurrection, not that we go to him when we die? "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, whither I go, ye cannot come: so now I say unto you." Simon Peter said unto him, Lord whither goest thou? Jesus answered him, "Whither I go thou canst not follow me now: but thou shalt follow me afterwards." John xiii. 33—36. Does not our Savior give his disciples to understand that they cannot come to him when they die, but he will come and raise them from the dead, then they will follow him?

"The bridegroom came; and they that *were ready* went in with him to the marriage." Matt. xxv. 10. "They that are Christ's at his coming, shall be made alive." See 1 Cor. xv. 23. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile (or mortal) body, that it may be fashioned like unto his glorious body." Phil. iii. 21, 22. They were not expecting to go to heaven where Christ was, but they were looking for Christ to come from heaven to change them into his likeness. "But we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 2. Who expects to see Christ as he is, until they are like him? And who will be like him until he appears to change us into his image?

When Christ, who is our life, shall appear, then (when he appears, not when you die) shall ye also appear with him in glory. Col. iii. 4. "Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10. But not at death; we are not crowned when we die, but "when our Lord Jesus Christ shall judge the quick and dead at *his appearing* and kingdom." See 2 Tim. iv. 1. "Henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only but to all them also who love his appearing." 2 Tim. iv. 8. Not that we would be unclothed, (or lie in the grave,) but clothed upon, (with our house which is from heaven,) that mortality might be swallowed up of life. 2 Cor. v. 4. Now if Paul believed that the saints would be with Christ in heaven while they were unclothed, that is, from the time they slept in Jesus until they shall awake in his likeness, why does he say, "not that we would be unclothed?" He does not once hint that he expected to go into Christ's presence unclothed or "be found naked," but speaks of his crown, which was laid up for him, which the righteous Judge should give him at that day when he comes to judge the quick and dead, and not to him only, but to all who love Christ's appearing; for all, awake or asleep, receive their crowns at the same time, "in a moment, in the twinkling of an

eye, at the last trump; for the trumpet shall sound, and the dead (who sleep in Jesus) shall be raised incorruptible, and we (who love his appearing) shall be changed from mortal to immortality." 1 Cor. xv. 52. By consulting Rev. xi. 15, 18, we learn that the kingdoms of this world do not become the kingdoms of our Lord and his Christ, and that the prophets, the saints, and them that fear God, do not receive their reward until the seventh angel has sounded; but when this angel sounds, "He will gather together his elect from the four winds, from one end of heaven to the other." See Matt. xxiv. 31. "Then shall the earth be made to bring forth in one day," Isa. lxvi. 8, all the saints who sleep in the dust thereof; then "shall a nation be born at once," and put on immortality—that nation to whom the kingdom of God shall be given, who will possess it forever, even forever and ever. Then will Christ ransom his people from the power or hand of the grave; then will He redeem them from death. Hosea xiii. 14. "And then they will sing the new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and *hast redeemed* us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God, kings and priests and we shall reign on the earth. Rev. v. 9, 10.

Having shown that all future rewards de-

pend on the resurrection of the dead, we must feel the importance of the resurrection.

"If a man die, shall he live again?" Job xiv. 14.

Whatever died, perished, or went forth when a man died, will be restored when he lives again. His breath went forth; that will come again. "And the breath came into them and they lived." Ez. xxxvii. 10. His thoughts perished; they will revive. His body returned to the earth; that will come forth. "Marvel not at this: for the hour is coming, in the which all that are *in their graves* shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29.

Here all the curious and vain questions of good and bad men about the resurrection of the body may find a grave; in the sentence uttered by the Savior, "Marvel not at this!" Let them be buried in silence. Let it be sufficient that Christ hath said, "All shall hear his voice and come forth." His own resurrection is a sample. His resurrection was literal and real; he had flesh and bones; they handled him; he ate and drank with his disciples, and was as really with them after his resurrection as he was before his crucifixion; forty days after his resurrection he was taken up, and a cloud received him out of their sight. Acts i. 9. "And he entered into heaven itself, now to appear in the presence of

God for us;" Heb. ix. 24; and has now a body. "Knowing that Christ, being raised from the dead, dieth no more: death hath no more dominion over him." Rom. vi. 9. "Now this I say unto you, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50. The apostle tells us what kind of flesh and blood cannot inherit the kingdom of God; viz., corruptible. Christ is not corruptible; he dieth no more; and when they who have done good come forth to the resurrection of life, they will be like him. "Neither can they die any more." Luke xx. 36. They that have done evil will come forth to the resurrection of damnation. The wicked will not be raised immortal, for immortality cannot die; after they are judged they will die again. "Let him know that he that converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins." James v. 20. Not from the first death, (for converted as well as unconverted souls, or individuals, die and go to the grave,) but from the second death, which will have no power over those who have part in the first resurrection. This death, which the wicked suffer after their resurrection, is called the second death, in which soul and body will be destroyed. "Fear him which is able to destroy both soul and body in hell." Matt. x. 28; Rev. xx. 14; xxi. 8. For the wages of sin

is death; but the gift of God is eternal life, through Jesus Christ our Lord. Rom. vi. 23. Those who die in their sins will not have eternal life; their wages or punishment is death, which they will have in the lake which burneth with fire and brimstone. Rev. xxi. 8. As their punishment is death, they will not have received it until they are dead; and, as they never live again, it will be everlasting, eternal; the wrath of God will abide on them. The question may arise, in many minds, how can the punishment of the wicked be everlasting or eternal, if they die and become unconscious? In the same sense that the inhabitants of Sodom and Gomorrah are suffering the vengeance of eternal fire. Jude 7. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. 2 Pet. ii. 6. No one can suppose that the inhabitants of those cities are now alive, or are in a state of consciousness, in the fire that destroyed those cities and turned them into ashes. For, after all that was combustible in those cities was consumed, the fire itself would go out, without being quenched. Yet to the inhabitants of those cities the fire was everlasting or eternal; as it cut them off from this earth. Yet their misery must have ceased when they perished in the fire; and while they were dying, the smoke of their torment would ascend up; and to them it

would be forever and ever. From the time they perished in the flames, they are not spoken of again until they appear at the judgment, which must be after they awake to the resurrection of damnation. See Matt. x. 15; xi. 24. The destruction of Sodom and Gomorrah was an ensample to those who should after live ungodly.

And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xx. 15. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. Rev. xxi. 8.

What is their part? To die in the lake the second death. Here the same sins of which the Sodomites were guilty are enumerated. I believe the sample was an honest one; that the fire into which the wicked, after their resurrection, will be cast, will be literal, burning with brimstone; and that all the wicked who will be cast into it, will as literally perish as perished the Sodomites. How long they will be dying, the word of God does not inform us, or whether some, more wicked than others, may not be longer dying, we cannot tell. *All* "will receive according to their deeds done in the body." None will have less than death; none can have more, except, while they are dying, their anguish may be greater. We some-

times hear of a death that never dies, but we might as well talk of a life that never lives.

The inhabitants of Sodom were cut off from this earth, and they perished in the fire: in like manner will those who are cast into the lake which burneth with brimstone, be cut off from the new earth, and perish.

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." Ps. xxxvii. 20. "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. civ. 35. Thus we are informed they leave the new earth in the shape of smoke. "For such as be blessed of him, shall inherit the (new) earth, and they that be cursed of him shall be cut off." Ps. xxxvii. 22. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. When the wicked are cut off thou shalt see it. Ps. xxxvii. 34. "And they shall go forth, and look upon the carcasses (or bodies) of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Isa. lxvi. 24. "And they shall go forth." Who? Those who have part in the first resurrection, which takes place one thousand years before the rest of the dead, or the wicked, live again. See Rev. xx. 4, 5. When the Lord himself shall descend from heaven, he will raise his saints

who sleep, change those who are alive; then they will be caught up together to meet the Lord in the air; and so shall we be ever with the Lord. See 1 Thess. iv. 16, 17.

Thus, when all the righteous are taken out of the earth, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof *out* of it." Isa. xiii. 9. See Isa. xxvi. 19—21. "For he shall make a speedy riddance of all them that dwell in the land." Zeph. i. 18. "A fire goeth before him and burneth up his enemies round about." Ps. xcvii. 3.

"As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom (or this earth) all things that offend, and them which do iniquity; and cast them into a furnace of fire, there shall be wailing and gnashing of teeth." Matt. xiii. 40, 41, 42. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i. 6—8. At the same time that Christ rewards his servants the prophets, the saints, and them that fear his name, he destroys

them that destroy the earth; and it is after the seventh trumpet has sounded. See Rev. xi. 15, 18.

At the time the wicked are thus destroyed by fire, the earth is melted, the curse removed, it becomes a new earth, a dwelling-place of righteousness, and is thus prepared to be the inheritance of the saints.

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth *melted.*" Ps. xlvi. 6. "The hills melted like wax at the presence of the Lord, at the presence of the Lord of the *whole earth.*" Ps. xcvii. 3. "The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world and all that dwell therein." Nahum i. 5. The wicked only are at this time in the earth; all the righteous have been caught up to meet the Lord in the air. But the day of the Lord will come as a thief in the night (to those who are saying peace and safety;) for then *sudden destruction* cometh on them who say peace and safety, and they shall not escape. "But, brethren, ye are not in darkness, that that day should overtake you as a thief;" (see 1 Thess. v. 3, 4;) "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also (shall melt) and the works that are therein shall be burnt up. Nevertheless, we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

2 Pet. iii. 10, 13. "For behold, I create new heavens and a new earth, and the former shall not come into mind." Isa. lxv. 17. "And I saw a new heaven and a new earth; for the first heaven and first earth were passed away, and there was no more sea." Rev. xxi. 1.

No more wicked, for the wicked shall not inhabit the (new) earth. Prov. x. 30.

"And I John, saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi. 2. This is a literal or real city, which hath foundations, whose maker and builder is God; See Heb. xi. 10; which Abraham looked for by faith, as God had promised him.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. The inhabitants of this city are they who have done his commandments, and have right to the tree of life, and may enter in through the gates into the city. See Rev. xxii. 14. When this new Jerusalem comes down from God out of heaven, then "the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Dan. vii. 18. "Then shall the righteous shine forth as the sun in the kingdom of their Father, who hath ears to hear let him hear." Matt. xiii. 43. Then will commence the 1000 years of Christ's reign on the new earth, between the

two resurrections, in the immortal state. When the 1000 years are finished, the rest of the dead live again. See Rev. xx. 5. "And they, (the wicked, after they live again,) went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and *devoured* them." Rev. xx. 9.

"And the city had no need of the light of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Rev. xxi. 23. "And the name of the city from that day shall be—the Lord is there." Ezek. xlviii. 35.

"And I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away, (at the first resurrection,) and there was found no place for them. And I saw the dead small and great stand before God, and the books were opened, and another book was opened, which was the book of life. And the dead were judged out of those things which were written in the books, according to their works." Rev. xx. 11, 12.

Dear reader; let us not forget that this will be a reality, that it is a description of the judgment. "For we must all stand before the judgment-seat of Christ. So then shall every one of *us* give account of himself to God." Rom. xiv. 10, 12.

Christ will then sit on the throne of his

glory, and before him will be gathered all nations; the saints will be encamped in the beloved city, and the wicked will encompass the city about. See Matt. xxv. 31, 32; Rev. xx. 9.

"For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever *loveth* and *maketh a lie.*" Rev. xxii. 15.

Then will the saints encamped in the city "go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched."

Then will the wicked have a vivid recollection of all they have done; "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. xii. 14. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. xii. 36. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

Christ will then sit "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their *hard speeches* which ungodly sinners have spoken against him." Jude 15.

"And whosoever was not found written in the book of life, was cast into the lake of fire, in which they shall have their part, which is the second death." Rev. xx. 15; xxi. 3. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. xxxvii. 20. "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them *up*, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv. 1.

Who will be stubble in that day?

All the proud, and all that do wickedly. Can this mean the wicked only, who will be alive on the earth at the first resurrection?

It cannot. But all the wicked who will live again when the one thousand years are expired. "But the transgressors shall be destroyed *together;* the end of the wicked shall be cut off." Ps. xxxvii. 38. "And the destruction of the transgressors and of the sinners shall be *together*, and they that forsake the Lord shall be *consumed.*" Isa. i. 28. "Shall be stubble, and the day that cometh *shall burn them up*, saith the Lord of hosts." This is not a figure. It does not say like stubble. "Thou puttest away *all* the wicked of the earth like *dross.*" Ps. cxix. 119. "Whose fan is in his hand and he will thor-

oughly purge his floor (this earth) and gather his wheat (the saints) into his garner (new earth;) but he will burn up the *chaff* with unquenchable fire." Matt. iii. 12.

"And it shall leave them neither root nor branch."

What shall leave them neither root nor branch?

The fire that burneth as an oven.

Who shall it not leave neither root nor branch?

The proud and all that do wickedly.

Who is the root of the wicked?

The devil. "But the tares are the children of the wicked one." Matt. xiii. 38. "He that committeth sin is of the devil." 1 John iii. 8. "Ye are of your father the devil, and the lusts of your father ye will do." John viii. 44.

Cut shrubs and trees down, they may sprout and grow again; but pull them up and burn them root and branch, it is a complete conquest, they will trouble you no more.

Thus will Christ reign as mediator and judge, until he gets a complete victory. "For he must reign till he hath put all enemies under his feet."

He now reigns as mediator. When he leaves the mediatorial seat, and descends from heaven with the trump of God, he will raise the saints who sleep in the dust of the earth, change those who are alive from mor-

tal to immortality, and they will be caught up together to meet the Lord in the air, and so will they ever be with the Lord. He will then take vengeance on them who know not God and who obey not the gospel; that is, those who are left alive in the earth after the righteous are caught up.

The earth, or sanctuary, will then be cleansed by fire, and the curse removed. See Dan. viii. 14; Isa. lv. 13; Rev. xxii. 3. The earth will now be a dwelling-place of righteousness. 2 Pet. iii. 13. The saints will now descend with Christ in the new Jerusalem from God out of heaven, Rev. xxi. 2, and take possession of the kingdom, which the God of heaven was to set up. See Dan. ii. 44. Christ reigns as judge and king one thousand years with his saints on the earth. See Rev. v. 9, 10; xx. 4. "The upright shall have dominion over them in the morn." Ps. xlix. 14. Who are the upright? They who have part in the first resurrection. Over whom will they have dominion? Over the wicked, or those who shall be shut up in the prison; and after many days shall they be visited or found wanting. See Isa. xxiv. 22. How many days? One thousand years. See Rev. xx. 5.

But is the devil to be destroyed with the wicked?

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. "And the devil that

deceived them was cast into the lake of fire and brimstone." Rev. xx. 10. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii. 8. Christ will not only destroy the works of the devil, but will destroy the devil himself; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. xv. 25, 26. Now death cannot be destroyed until he who hath the power of death is destroyed. "Forasmuch, then, as the children were partakers of flesh and blood, he (Christ) also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. ii. 14. At the end of the one thousand years, Satan shall be loosed, the wicked raised, appear before the judgment-seat, and *together* they will be cast into the lake, where they will be burnt up root and branch. Then will all the redeemed unite with the Psalmist and say, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord." Ps. civ. 35. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." Matt. xxv. 34.

What will become of those who come forth out of their graves to the resurrection of DAMNATION?

But the *wicked* shall PERISH, and the *enemies* of the Lord shall be as the fat of lambs: *they* shall consume into smoke; into smoke shall they consume away. Ps. xxxvii. 20. For yet a little while, AND THE WICKED SHALL NOT BE; yea, thou shalt diligently consider *his place*, and IT SHALL NOT BE.

For behold, the day cometh that shall burn as an oven; and ALL the proud, yea, and all that do wickedly, shall be STUBBLE: and the day that cometh shall burn THEM UP, SAITH THE LORD OF HOSTS, that it shall leave THEM neither root nor branch. Mal. iv. 1.

Let the sinners be consumed out of the [new] earth, and LET THE WICKED BE NO MORE. Ps. civ. 35.

When the *wicked* spring as the grass, and when all the *workers* of *iniquity* do *flourish*, it is that *they* shall be DESTROYED FOREVER. Ps. xcii. 7.

When I thought to know this, it was too *painful* for me, until I went into the sanctuary of God; *then* UNDERSTOOD I THEIR END. Surely thou didst set them in slippery places, thou castedst THEM *down* into destruction. How are they brought into desolation as in a moment! THEY are UTTERLY CONSUMED with terrors. Ps. lxxiii. 16—19.

And the destruction of the TRANSGRESSORS and of the SINNERS shall be together, and they that forsake the Lord shall be consumed. Isa. i. 28.

THE CONVERT'S SONG.

COME, all ye sons of Zion,
Who are waiting for salvation,
Have your lamps trim'd and burning,
For behold the proclamation,
Saying, "All things now are ready
For the poor and for the needy;
All my fatlings now are killed,
And prepared on the table."

Arise and get ready;
Hasten to the marriage supper,
While the Bridegroom is calling,
And poor sinners are a falling.
See the Lord of life descending,
And the judgment trumpet sounding,
For to gather all the nations
To the final judgment-day.

O what a happy meeting,
When salvation is completed,
And tribulation's ended,
And the spotless robe prepared
For the bride to be adorned,
In the jasper wall be crowned,
Saying, "Worthy is the Lamb,"
In the New Jerusalem.

O, sinners, don't be doubting,
While the sons of God are shouting;
Come and join the happy army,
And there's nothing that will harm you.
If you follow Christ the Savior,
And break off your bad behavior,
And repent and be converted,
You may sing his praises too.